

## WHEN DOES PERSONALITY ARRIVE?

Before we can begin to answer this question, we must first try to get some understanding of what personality is.

In the universe of universes there are "four absolute gravity circuits." (131:5) These four gravity circuits functionally unify the four universal types of actual reality -- personality, spirit, mind, and matter. All four of these absolute-gravity circuits are centered upon the Isle of Paradise, "the geographic center of infinity and the dwelling place of the eternal God." (1:5) And there are no other types of universal gravity or actual reality apart from personality, spirit, mind, and matter.

For a very long time mankind has recognized the reality of spirit, mind, and matter. Each of us recognizes the difference between mind and matter. The physical world is clearly distinct from the ideas and meanings of self-conscious and reflective thought. Thought has its origins in the reality of mind. Our sensations and perceptions of the physical world take origin in the reality of matter.

Each of us here also recognizes a third level or type of reality. Spiritual values originate in the kingdom of heaven. Spiritual ideals are composed of a real substance which is relatively stable amidst the confusions

and questions of the material intellect and the adversity of pain. "Stability is wholly and always proportional to divinity." (135:9)

Things, meanings, and values are all easily recognized as different from one another. Personality is also easily recognized; very simply, it is who we are. Spirit, mind, and matter constitute what we are, but personality is that cosmic reality which makes possible the fact of personal experience. We are told that, "The other-than-personal never attains the level of the personal except by the direct act of the Paradise Father." (70:5)

Spirit, mind, and matter are the parts of the whole -- personality -- and these parts exist in a continually changing relationship to one another. Personality, on the other hand, "is changeless in the presence of change." (1225:2) In addition, personality -- unlike spirit, mind, or matter -- is also absolutely unique throughout all of eternity. Age and experience have absolutely nothing to do with who we are and everything to do with what we are.

Now that we have some idea of what personality is, hopefully, we can ask, "When is this absolutely changeless and absolutely unique reality of personality bestowed by the Universal Father? When does the Father bestow us upon this physical and human body?"

It is perfectly clear that personality has arrived with the Father's bestowal of the Thought Adjuster, which usually occurs around five years, ten months, and four days of age. (118711) It is the first moral choice of

personality, as this registers in the first functioning of the adjutant mind-spirit of wisdom, which signals the dispatch of the Thought Adjuster from the shores of Divinington. (1186:6) Personality is present at the time of the bestowal of the bestowal of the Thought Adjuster, but does the Father bestow personality just before or quite a bit before the arrival of the Thought Adjuster?

A law which has been discovered in the scientific study of biological evolution is: ontogeny recapitulates phylogeny; that is, the growth of the creature parallels the evolutionary history of the entire species. In a literal sense the growth of the creature is a metaphor of the historical development of the species. A Melchizedek tells us that, "Evolution is a cosmic technique of growth." (1097:5)

A good example of this parallel relationship between the growth of the creature and the evolution of the species can be seen in the development of the human nervous system. Simplistically, the very first structure to appear in the human fetus is the spinal cord. Next appears the hind-brain, then the midbrain, and then the cerebral cortex, the most highly evolved structure of the nervous system and the part which enables us to think self-consciously. In the evolutionary history of the species the exact same sequence of development occurs except that this growth takes some one-half billion years instead of just a few short months.

About 550,000,000 years ago the Life Carriers came to Urantia and made three implantations of "primitive marine life." (667:7) Exactly 993,643 years ago Andon and Fonta

were born on the west coast of the Mesopotamian peninsula. (707:8) "A mutation within the stock of the progressing Primates suddenly produced two primitive human beings, the actual ancestors of all mankind." (700:4) Andon and Fonta are the metaphor for the evolution of the human species from animal to man. With Andon and Fonta the Universal Father chose to send his first two eternal children into this world. Man arrives suddenly on Urantia.

Of Andon and Fonta we are told that, "... their vague feeling of being something more than mere animals was due to the presence of personality ..." (711:7) "Very early they learned to engage in verbal communication; by the age of ten they had worked out an improved sign and word language of almost half a hundred ideas and had greatly improved and expanded the crude communications technique of their ancestors. But try as hard as they might they were able to teach only a few of their new signs and symbols to their parents." (708:6)

The sudden creation and development of human language by the twins seems especially indicative of the presence and functioning of personality. And this appearance of language occurs well before the twins are ten years old, which is when they receive their Adjusters. "By the use of signals and sounds animals are able to communicate with each other in a limited way. But such forms of communication do not convey meanings, values, or ideas." (1775:3) "Animals do have fellow feelings, but they do not communicate concepts to each other; they can express emotions but not ideas and ideals." (1198:4) "Since animals cannot communicate ideas to each other, they cannot develop personality. Man develops personality because he can thus communicate with his fellows concerning both ideas and

ideals." (1775:4)

Children begin to speak intelligently around the age of two. This is almost four years prior to the arrival of the Thought Adjuster. Since only personalities can develop a language to communicate ideas, personality must be present at least by the age of two. The two year old has attained the level of mindal self-consciousness but not yet the higher level of moral self-consciousness. The two year old comprehends ideas but cannot yet grasp spiritual values.

This natural development from the ego consciousness of the material intellect to moral self-consciousness is what enables us to recognize the difference between meanings and values. With mindal self-consciousness we comprehend meaning. With moral self-consciousness we perceive values.

Personality, then, is definitely present by the age of two, but how long is personality present before a child utters his or her first word?

We are told that, "A child has been in existence about nine months before it experiences birth." (1130:7) This statement led me to check back to Gabriel's appearances to both Elizabeth and Mary. The Midwayer who was once assigned to the watchcare of the Apostle Andrew tells us that Gabriel appeared to Elizabeth nine months before the birth of John the Baptist. When Gabriel appeared to Mary, he said, "To you, Mary, I bring glad tidings when I announce that the conception within you is ordained by heaven ..." (1346:5) This Midwayer also tells us that, "Gabriel's

announcement to Mary was made the day following the conception of Jesus ... " (1347:3)

The Chief of Evening Stars informs us that, "Joshua ben Joseph, the Jewish baby, was conceived and born into the world just as all other babies before and since except that this particular baby was the incarnation of Michael of Nebadon ... " (1317:2) In describing the mortal bestowal careers of Paradise Sons, a Perfector of Wisdom from Uversa tells us that, "The method whereby a Paradise Son becomes ready for mortal incarnation, becomes enmothered on the bestowal planet, is a universal mystery .. (228:6)

From these statements there can be no doubt that personality is bestowed by the Universal Father before birth. The personality of the Paradise Son becomes "enmothered on the bestowal planet," and this is how all babies are conceived and born. But does personality actually arrive at conception as seems to be implied in these statements?

We saw that Andon and Fonta appeared as the result of a sudden genetic mutation with the progressing Primates. At the very moment of conception the DNA of the fertilized cell from which the twins grew was completely determined; it was known at conception that these twins would have the evolved brain capacity which would enable them to manifest moral will. Perhaps there was a sudden and corresponding bestowal of personality, since the Father would surely know this?

If we look at Michael's six previous bestowals, a

definite pattern emerges. On each of these six bestowals Michael arrived on the bestowal planet in the company of another personality. On the first incarnation an omniaphim accompanied him to the Melchizedek world. On his second incarnation, a tertiaphim accompanied Michael. A seconaphim accompanied him to the headquarters world of system 87 in constellation 61 on the third bestowal and presented his credentials to the System Sovereign. On the fourth, fifth, and sixth incarnations Gabriel accompanied Michael to the bestowal planet and presented his credential to the authorities of that planet.

The pattern seems very clear. The incarnation of Michael is always accompanied to the bestowal planet by another personality who introduces Michael to the planet. If this pattern holds for the seventh bestowal, then personality should be bestowed by the Universal Father at conception, since Gabriel's announcement to Mary would have been simultaneous with the arrival of Michael.

It seems clear that personality is bestowed before birth. There is also a good deal of circumstantial evidence which indicates that personality is actually bestowed at conception. It is certainly not beyond the power of the Father to know all beforehand. There is also the fact that personality is a reality which is absolutely different from spirit, mind, and matter; personality literally transcends spirit, mind, and matter. However, the real question is: Does the Universal Father chose to bestow personality at conception and does he bestow it upon every conception of a man and a woman?

With this question we enter the domain of faith where

reason cannot penetrate until someone finds something beyond what I have been able to find so far.

Nevertheless, the fact that personality is definitely bestowed before birth and might, in fact, actually be bestowed at conception, presents us with a very amazing picture of who we are. Who are we before we are born, before we learn to talk, before we make our first moral decision? How are we to comprehend these different manifestations of personality?

"Personality, while devoid of identity, can unify the identity of any living energy system." (1225:2)  
"Human personality, while transcending its constituent parts, is dependent on them for functional identity." (1234:4)  
"The phenomenon of personality is dependent on the persistence of the identity of selfhood reaction to universe environment; and this can only be effected through the medium of mind." (1235:2)

If personality is who we are, and spirit, mind, and matter constitute what we are, then identity is where and when we are personally present. Identity is the experiential focal point of the personality. The location of personal identity is the position of personality in the cosmos. Personal identity is indispensable for the realization of personal experience. Personality is eternal. Personal identity is experiential.

Personality is an eternal reality. It is also a qualified absolute reality since it is absolutely unique and absolutely changeless. The only means, apparently, whereby such a qualified absolute reality is able to come



into association with finite reality is by creating a personal identity upon finite levels of reality. Who we are is an eternal and qualified absolute. Where and when we are, the time and location of our personal presence, is relative and subject to continual change.

The apparent transformations of personality are actually transformations in where and when our personal identities are situated. Prior to the appearance of language, the personality is wholly identified with the body. With the appearance of language, personality recognizes itself in mindal self-consciousness. Moral identity appears with the personality's first moral decision. Beyond moral self-consciousness lie the morontial identity of the soul and the spiritual identity of the Thought Adjuster. The path of personality evolution consists of the progressive transcendence of personal identity from material to spiritual levels of reality.

Evolution is the process of transcending the old with the new, and this applies to the evolution of personal identity as well as to biological evolution. We do not lose old identities. We transcend them. And throughout all of these transformations of personal identity the personality never changes. When we are finaliters at last, we will still be just who we are today.

"Throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is personality -- permanence in the presence of change." (1225:1)

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